2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

A *mopaditi* has been known to hit an aboriginal on the head with a throwing stick, causing him to foam at the mouth and become stiff and rigid. The natives cure this *mopaditi* sickness by heating pads of paper-bark and pressing them against the sides of the face or over the sick man's ears until his muscles relax.

Once, when a young woman went hunting in the forest by herself, a male *mopaditi* took her away, fed her on a special bush food until she became, like the *mopaditis* themselves, invisible to human eyes. One evening, after many weeks, the *mopaditi* brought the girl back to a place near the camp, stood her against a tree, gave a loud whistle and left.

When relatives found her, she was demented and deaf, with cold, clammy skin and staring eyes. Quickly they lit a fire, heated her hands, and held them, palms inwards, against the sides of her face. When her body became a little warmer, her relatives pressed heated pads of paper-bark against the sides of her face and over her ears, until she went to sleep. After several days of such treatment, the girl recovered and was able to tell what had happened.

The old men warned her never again to go walking in the forest by herself because should the *mopaditis* recapture her, it might not be possible to bring her back to health.

The aborigines also told me about the time when some *mopaditis* stole an old woman, *Incampuna*, took her into the jungle and covered her with boughs. When her relatives found her, sick and unconscious, they brought her back to camp, shouting loudly to stop the *mopaditis* from following. As before, they applied heated pads of paper-bark to "open up" her head until she became well again.

Plate 47A, B, pictures the grave of the wife of the artist, *Muramajua*. At *a*, is the face of the spirit of the wife, the horse-shoe design, *b*, representing her hair. The oval *c*, is a small stringy-bark tree, *o*, a large stringy-bark tree, and *p*, are bloodwood trees near the grave.

At *k*, is a stony hill near the burial place, *l*, *n*, are areas of jungle near by, and *m*, is the forested uplands.

A long fighting-stick, *tumutukamuta*, *g*, and a throwing stick, *muruguna*, *j*, are used by the *mopaditis* to strike their human victims on the head, and make them insensible.

2. DEATH AND BURIAL

Although there were minor differences between the burial of the man, *Wuiamperi*, the details of which I gathered from informants, and the burial

9:Harney & Elkin E-4, 5 (ca.1940)1943 0120 Tiwi 0120

MELVILLE AND BATHURST ISLANDERS: A SHORT DESCRIPTION

By W. E. HARNEY and A. P. ELKIN[1]

133 *Type of Country.* These islands are fairly large, measuring together about 150 miles from east to west and about 50 miles across the widest part. It is flat country composed of lateritic overburden covering a chalky and, in some places, a green stone full of fossils (Ammonites, Belemites, etc.). At one time it was probably connected with the mainland, and the Apsley Strait which separates the two islands was in those days a continuation of the Adelaide River.

137 The timber is mostly stringybark, bloodwood, and fan palm, while along the shores is the usual jungle growth that can be found in these parts. Wallabies and 136 other game are also present, but no porcupine (echidna), native cat or emu. Dingoes 231 are plentiful. This is the reason for the natives having few dogs. The tame dog (*wongine*), while out hunting alone, is often destroyed by these dingoes, *diamini*. 825 According to the natives, the dingoes do this because they are annoyed with the native dogs for taking some of their food. They (the *diamini*) are the rightful owners and the dog is an intruder.

142 *The Natives.* The natives of these islands, all of whom speak one language, are an unusual type. Curly hair predominates, but occasionally we find a straight-304 haired and a curly haired person in the same family. The cicatrices on their bodies are of the palm leaf pattern, though the straight lines of the mainland people may 757 often be seen. They bear numerous small cuts on their foreheads and various parts of the body, caused by the practice of blood-letting as a cure for sickness.

101 *Tribal Name.* The tribal name of these people is an open question. At one time Mr. Harney called them Nimara, their word for language or talk. They have a word, Tunawini, one black man, but this term can embrace people of other tribes; it comes from the words *tiwi*, men (Hart's name for these natives, *Oceania*, Vol. I, No. 2, p. 167), *tini*, man, *tiya*, woman. They have, however, a term Worunguwe, which embraces them all—clans, horde places, people—and excludes other tribes such as Iwaidja, Larrakia, etc. The Iwaidja people call the Melville Island natives by that name, and Mr. Harney suggests that we should use it. Hart's term is not really a tribal name for it simply means people. Father McGrath suggests a name

[114] [1] Mr. W. E. Harney is the exceptional layman who understands Aboriginal culture. For a number of years he and I have been collaborating in the study of a number of Aboriginal tribes of the Northern Territory. This article is a brief summary of information gathered by Mr. Harney while engaged in work on Melville and Bathurst Islands. It has been checked, discussed with Mr. Harney, and rewritten by myself. For some parts of this paper readers are advised to refer to the following articles by C. W. M. Hart: "The Tiwi of Melville and Bathurst Islands," *Oceania*, Vol. I, No. 2, pp. 167-180, and "Personal Names Amongst the Tiwi," *Oceania*, Vol. I, No. 3, pp. 80-90.—A. P. ELKIN.